The Western Luminary.

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THE ADIEU.

There are delightful hours in life, when the fear of change does not come over the soul with its bitterness. The heart expands; the affections are tender and exuberant; the eyes kindle with unwonted brilliancy; deep thoughts of untold joy seem to "wander through eternity," and the whole man becomes more intellectual—more like a spirit than he is wont to be. From the deep, undefinable sensations of such moments as these, an argument can be adduced in proof of the soul's immortality. Confined to an earthly tabernacle, the spirit still enjoys its bright dreams of bliss so elevated and refined that its dull companion, through the channels of the senses, can scarcely comprehend the pure emotion. Who would break these blissful illusions? The Christian would not. It is his high purpose to deepen and perpetuate these streams of happiness, until they unite in the river of life, and overflow the mortal channels which would confine its swelling torrent. Oh, it is his happy work to change the dark features of humanity into glorious ones, and kindle into a high flame the sparks which the spirit of God has sown in the icy fields of the heart.

There is yet another still more tender and affecting proof of immortality which may be drawn from the parting adieu. The roses of the other world never bloom so brightly as when bedewed with the last tears which friendship pours out at the foot of the white monuments of the dead. Every sigh that bursts from the full soul under the shade of the cyprus proclaims that the dead are living still—that they are far away. The adieu of bosom friends speaks the same language of immortality; its import is this—we part but God go with you; wherever the sun of your existence may shine, let your Maker sustain you. We part—but we shall meet again. Committed to God, no spark of being shall be lost—no fires that he has lighted up shall ever go out. Your eyes shall meet mine, once more in this world or another; we shall meet again.—*Zion's Herald.*

THE RUIN.

The sea breaks upon the sounding beach, but the sands of the low shore do not wear out. The tempests beat against the rugged sides of the mountain, but the mountain endures from age to age to define the boundaries of empire, and connect the associations of the past with the distant future. But man, and the fabric his hand shall rear, are subject to change. His most indestructible works, the pyramids, are gray with years; they crumble, and are "deathlike old."

But there is this distinction between man and his works; he becomes a ruin under cheering indications that a day shall come when all his ruins shall be restored. The works of his hands become gloomy with age, and the obscurity which rests upon them grows more deep—through the night of their desolation no star of promise shines, and it is more than the day of judgment can do to rear again the cities, the temples, the pyramids of earth. The human body, through Christ, shall be raised again. It shall come forth fresh and beautiful, in a moment, from the elements into which its dust has been incorporated, and the wicked—yes, the incorrigibly wicked shall feel, for a brief space indeed, the returning joys of existence. The heart shall beat, the lungs inhale the atmosphere of the last morning, and the eyes shall wildly turn to meet the sunny prospects of time.—What shall they see? If they look upward they shall see the blue heavens folding themselves together as a scroll, and new and strange scenes breaking in the eternity above them. If they look around them, their eyes perchance shall meet the spectral glare of the last fires; the earth, like a strong ship in the whirlpool, shall be struggling for existence in a sea of fire, and against the traitor fires of its own bosom. It becomes a ruin in mid air, and its ashes are strewed on the wild winds of chaos. *Ib.*

From the National Preacher.

THE GREAT PHYSICIAN.

We discover the reason, why Christ by so many is not received. They think themselves whole: they do not feel and acknowledge their sinfulness. In their conduct, at least, they endeavor to justify themselves, and make God a liar. For what reasonable man, who feels himself to be a sinner against God, can hope without a Saviour? Or who can reasonably believe that Christ will save those who obstinately reject him;—who resist the strivings of the Holy Spirit, and receive God's grace in vain? We should then, and if we are wise, we shall, bring this subject fairly to the test of truth, and know of a certainty, whether we do indeed receive this Divine Physician. And, if he be not received, for what cause do we reject him? "Other foundation can no man lay;" and none can be truly Christians except they build on this;—on an experimental knowledge that "we have no health in us;"—an awakened sense that we need "an Advocate with the Father;" and a thankful acceptance of Jesus Christ, as the propitiation for our sins. The Author of your being now calls upon you, as reasonable creatures, to decide this momentous question. Are you sinners, or are you not? When days, and months, and years are swiftly passing away, and death and judgment are near at hand, are you still confident in your own righteousness? Are you prepared to appear before God's tribunal? Be at least decided. To be halting between two opinions, in such circumstances, is not mere folly; it is *madness*—it is inexpressible *guilt.*

AIDS TO REFLECTION.

I. A *reflecting* mind, says an ancient writer, is the spring and source of every good thing.

II. If you are not a *thinking* man, to what purpose are you a man at all?—*Coleridge.*

III. The very essence of truth is plainness and brightness; the darkness and crookedness is in ourselves. The wisdom of God created the understanding fit and proportionable to truth, the object and end of it, as the eye to the thing visible.—If our eye have a film of *ignorance* over it, or be bleer with gazing on other false glisterings, what is that to truth?—*Milton.*

IV. He who teaches men the principles and precepts of spiritual wisdom, before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the Sybil wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds.—*Leighton.*

V. There is one sure way of giving freshness and importance to the *most common place* maxims—that of *reflecting* on them in direct reference to our own state and conduct, to our own past and future being.
Coleridge.

VI. A life devoted to the interests and enjoyments of this world, spent and wasted in the slavery of earthly desires, may be truly called a dream as having all the shortness, vanity, and delusion of a dream: only with this great difference, that when a dream is over, nothing is lost but fictions and fancies; but when life is ended, all that eternity is lost, for which we were brought into being.
Law.

VII. In the view of an intelligent and honest mind, the religion of Christ stands as clear of all connexion with the corruption of men, and churches, and ages, as when it was first revealed. It retains its purity like Moses in Egypt, or Daniel in Babylon, or the Saviour of the world while he mingled with Scribes and Pharisees, or Publicans and Sinners.
Foster.

Our real wants are few.—The stomach tires of every thing but bread and water.

Moderate your desires.—Take away your expensive follies, and you will have little occasion to complain of hard times.

A SPECIMEN OF WELCH PREACHING.

Although the following has already appeared in our columns a year or two since, we insert it again, believing that it will bear reading more than once:

At a meeting of ministers at Bristol, Eng. the Rev. Mr. —— invited several of his brethren to sup with him: among them was the minister officiating at the Welch meeting house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing, was the different strains of public preaching. When several had given their opinions, and mentioned some individuals as good preachers, and such as were models as to style of composition, &c. Mr. —— turned to the Welch stranger, and solicited his opinion. He said he felt it a privilege to be silent when such men were discoursing; but that he felt it his duty to comply with this request. But, said he, if I must give my opinion, I should say that you have no good preachers in England. No? said Mr. L ——: No, said he, that is, I mean no such preachers as we have in the Principality. I know, said Mr. L —— you are famous for jumping in Wales, but that is not owing, I suppose, so much to the strain of preaching which the people hear, as to the enthusiasm of their characters. Indeed, said the Welchman, you would jump too, if you heard and understood such preaching. Why said Mr. L —— do you not think I could make them jump if I were to preach to them? You make them jump! exclaimed the Welchman; you make them jump! A Welchman would set fire to the world while you were lighting the match. The whole company became very much interested in this new turn of the subject, and unanimously requested the good man to give them some specimen of the style and manner of preaching in the Principality. Specimen, said he, I cannot give you; if John Elias was here, he would give you a specimen *indeed*. Oh! John Elias is a great preacher. Well, said the company, give us something that you have heard from him. Oh! no! said he, I cannot do justice to it.—beside, do you understand the Welch language? They said no, not so as to follow a discourse. Then, said he, it is impossible for you to understand, if I were to give you a specimen. But, said they, cannot you put put it into English? Oh! said he, your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welchman can conceive. I cannot give you a specimen in English without spoiling it. The interest of the company was increased; and nothing would do but something of a specimen, while they promised to make every allowance for the language. Well, said the Welchman, if you must have a piece, I must try, but I don't know what to give you. I do not recollect a piece of John Elias; he is our best preacher; I must think a little: well, I recollect a piece of Christmas Evans.

Christmas Evans is a good preacher, and I heard him a little time ago, at an association of ministers. He was preaching on the depravity of man by sin,—of his recovery by the death of Christ; and he said, brethren, if I were to represent to you in a figure, the condition of man as a sinner, and the means of his recovery by the cross of Christ, I should represent it somewhat in this way. Suppose a large graveyard, surrounded by a high wall, with only one entrance, which is by a large iron gate, which is fast bolted; within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave —the grave yawns to swallow them, and they must all die; there is no balm to relieve them—no, no physician there—they must perish. This is the condiuon of man as a sinner, all, all, have sinned, and the soul that sinneth it shall die. While man was in this deplorable state, *mercy*, the darling attribute of deity, came down and stood at the gate, looked at the scene, and wept over it, exclaiming, Oh! that I might enter, I would bind up their wounds, I would relieve their sorrows, I would save their souls! While mercy stood weeping at the gate, an embassay of angels, commissioned from the court of heaven to some other world passed over, paused at the sight, and heaven forgave the pause: and seeing mercy standing there, they cried, *mercy, mercy*, can you not enter? Can you look upon this scene and not pity? can you pity and not deliver? Mercy replied, I can see, and in her tears she added, I can pity, but I cannot relieve. Why can you not enter? Oh! said mercy, justice has barred the gate against me, and I cannot, must not, unbar it. At this moment justice himself appeared, as it were, to watch the gate! The angels inquired of him, why will you not let mercy in? Justice replied, my law is broken, and it must be honored; die *they*, or *justice must?* At this, there appeared a form from among the angelic band, like unto the Son of God, who, addresssing himself to justice, said, What are thy demands? Justice replied, my terms are stern and rigid. I must have sickness for their health, I must have ignominy for their honor, I must have death for life. Without shedding of blood there is no remission. Justice, said the Son of God, I accept the terms. On me be this wrong, and let mercy enter. When, said justice, will you perform this promise? Jesus replied, four thousand years hence, upon the hill of Calvary without the gates of Jerusalem, I will perform it in my own person. The deed was prepared and signed in the presence of the angels of God. Justice was satisfied, and mercy entered, preaching *salvation* in the name of Jesus. The deed was committed to the patriarchs, by them to the kings of Israel and the prophets, by them it was preserved until Daniel's seventy weeks were accomplished. Then, at the appointed time, justice appeared on the hill of Calvary, and mercy presented to him the important deed. Where, said justice, is the Son of God? Mercy answered, *behold* him at the bottom of the hill, bearing his own cross; and then she departed, and stood aloof at the hour of trial. Jesus ascended the hill while in his train followed his weeping church: justice immediately presented him with the deed, saying, this is the day when this bond is to be executed. When he received it, did he tare in pieces, and give it to the winds of heaven? No, he nailed it to his cross, exclaiming, it is finished. Justice called on holy fire to come down and consume the sacrifice; holy fire descended—it swallowed his humanity, but when it touched his deity it expired! And there was darkness over the whole heavens: but glory to God in the highest, on earth peace and good will to men.

This, said the Welchman, this is but a specimen of Christmas Evans.

From the New York Observer.

DUTY OF CHRISTIANS CONCERNING ELECTIONS.

MESSRS. EDITORS,—

I am no advocate for blending religion and politics: and I am fully aware of the delicacy of the subject, when I inquire if Christians have not an important duty to perform in regard to the election of rulers? While the utmost prudence should be used, ought not religious men to exert a more direct and uniform influence to promote the election of religious men, or at least those who appear to be most under the influence of religious principles? But *especially* ought not this to be made a subject of more frequent and earnest *prayer?* We know that God has all hearts in his hand, and all events under his control:—that He it is who raiseth up one and pulleth down another; and that when he determines to punish a nation, 'he setteth up over it the basest of men.' But after all, do not even Christians often regard this thing almost as a matter of mere chance, neither acting at all, nor praying at all, in relation to it? But is it true, that God does influence the minds of men, in relation to their designs as well as that he controls events? And, is it not true also, that the most important events are connected with those designs and those purposes in the minds of men, over which God exerts, in some way, a controlling agency? Was not David's restoration to his throne, from which he had been driven by the rebellion of Absalom, brought about in answer to his prayers, that the counsel of Ahithophel might be defeated? Have we not reason to believe, that the Jews were preserved from destruction, in the days of Mordecai, in answer to his prayers, and those of other pious Jews, that God would dispose the heart of the king to regard Esther with favor, when she would venture into his presence?

If these things are so—and if, as Christians generally believe, 'God governs the world in answer to prayer;'—why should they not pray much and fervently, both for those who now bear rule among us, and in relation to future *elections!* Should all the Christians in our land unite in persevering supplication for this thing, would not God hear? And can Christians, *who love their country*, refuse to pray for such an object? Will not every heart unite? And does not the present crises of our affairs seem especially to demand this at our hands?

Is it too much to hope and to pray for, that 'Holiness to the Lord' may speedily be written on every chair of state, on all our halls of legislation, and on our Courts of Justice?—We have recently been informed that in some of the Judicial Circuits, in one of our States, 'the *Judges* and *all the Bar* have become pious, and that the business of each day in the Court is opened with prayer, either by the Judge himself, or some member of the Court.' Now dare we not hope to see this spirit carried into every department of our government? If the church has felt herself straitened in this respect, has she been straitened in the promises of God, or only in her own unbelief? I rejoice in the spirit of Christian enterprize with which our day is characterized, and in the spirit of holy wrestling which accompanies it. But I inquire if this subject, among others, has received the attention which it ought?—How often are our rulers so much as mentioned in our public prayers? But while Paul would have us make 'supplication for all men,' he specifies particularly, 'all who are in authority.' For if it be a duty to pray for rulers, is it not a duty in a country

like ours, where we are permitted to choose our own, to pray also in reference to such a choice? And will not the general principle hold good here, as well as elsewhere, that prayer and corresponding effort should be united? I acknowledge that I am recommending a course, different in some respects from what I have myself pursued. So much asperity often attends our elections, that I have generally stood aloof from them. And in pursuing a different course now, I should make a sacrifice of feeling. But I have been led seriously to inquire whether it is not a *duty*.—But what I *chiefly* desire is, that Christians should feel the importance of *praying*, (and surely at such a time as this if ever,) in reference to this subject:—and the rest I leave to every one's judgment.

THE ACHIEVEMENTS OF PRAYER.

Some of the most striking proofs of the efficacy of prayer, occur in immediate connexion with the exceptions to its prevalence, under the extraordinary circumstances which take the case out of the general rule. We may instance the intercession of Abraham for Sodom, which, though unsuccessful, would have prevailed, had there been ten righteous persons in the city. Again, the Divine declaration in Jer. xv 1. (which the passage above mentioned serves to explain,) that though Moses and Samuel interceded, yet could not the sin of Jerusalem be forgiven, strongly implies the efficacy of their intercession on former occasions. The manner in which the request of Moses to be permitted to enter the land of Canaan, is denied, Deut iii. 26, 7, while it supplies many other useful lessons, indirectly illustrates the mighty prevalence of prayer in all ordinary cases; even in this: an equivalent favour was bestowed. And in connexion with the prevalence of the intercessions of Moses for the children of Israel, it teaches us, that the prayers of the good on behalf of others, may be accepted and answered, when their requests for themselves are denied. To advert to one passage more; the limitation set to our prayers, or rather to our hopes, and to the warrant of faith, in I John v. 16, strongly implies the certain efficacy of intercessory prayer in every other case. —It would seem as if the Almighty Hearer of Prayer was unwilling that his people should proffer any requests which could not be complied with, lest the assurance of their faith should be weakened; or lest the law of his operations should seem to be suspended, which connects asking with receiving, prayer with its answer, and faith with its reward. *Lonn. Eclectic Review.*

REVIVALS NO NEW THING.

We have read with deep interest the first part of the "History of Theology in the Eighteenth Century," by Dr. Tholuck, the present distinguished Professor of Theology in the University of Halle—translated by Professor Hodge, of the Princeton Seminary, and published in the last number of the *Biblical Repertory*.

That part of the History which has been published, relates principally to the great revival of religion which commenced with the labors of John Arndt, author of "True Christianity," ("a work that has been translated into a greater number of languages than any other human production except the "Imitation of Christ,")—which the writings, preaching, and pastoral labors of Spener were the means of extending most wonderfully—and which produced such men as Franke, the celebrated missionary Schwarz, and many others of a kindred spirit. One might almost think the sketch written expressly for our churches, at the present time.

Spener was more distinguished for his excellent judgment and untiring industry, than for any great superiority of talent. His disposition was remarkabably mild, and by nature he was exceedingly timid and bashful. But he did the work of a hero.

The first remarkable effect of his labors was produced by a sermon preached at Frankfort, in 1669, on the righteousness of the Pharisee, and that of the true children of God. The whole city was moved. Many flocked to the church with trembling hearts, while others declared they would never enter it again. Spener now appointed meetings for social worship, which seem to have partaken of the nature of both our "Conferences" and "Inquiry meetings." In these meetings he spoke to individuals on the state of religion in their own hearts, questioned them in reference to the exercises of the Sabbath, and endeavored to ascertain how far his public discourses had been understood. After a time, these meetings were held in the church; but Spener complains that their usefulness ceased, as the people could not be induced to converse there so freely.—*Vt. Chronicle.*

THE PROGRESS OF RELIGION.

The first movements of any great change in public opinion are slow, and many times discouraging; but when the wave of popular sentiment begins to roll in favor of any new order of things, the speed and extent of the revolution are astonishing. It was but a small spark of liberty that our fathers, a feeble band, brought with them from Europe, yet this was sufficient to found a great nation on principles very different from those of any government then existing on earth. The American revolution rose, progressed, and established a new order of things without the aid of one half the auxiliaries which the cause of Christ can now command in this country. There is a power of talent, character, and wealth now engaged to promote the interests of religion through the medium of the pulpit and the press, which, on the ordinary principles of calculation, would be sufficient to revolutionize the political condition of the greater part of the civilized world, if it had been directed to the object. To human view, the effects of these strong and persevering movements are destined to a glorious result. Sooner than most men expect—for revolutions never go back—shall religion become the most absorbing, interesting topic of conversation among men. The influence of example shall extend from country to country; and the public mind shall have possession of the great facts and leading features of the religion of Jesus, long before the influence of the Holy Spirit shall have made an individual application of their saving power to every heart.

The operations of the moral world, in many striking points, bear a resemblance to the phenomena of nature. Let but a small commotion take place in any particular region of air, the movement is felt in contiguous districts; the struggle to restore the equilibrium of the atmosphere may be the cause of mighty winds that shall sweep over sea and land.—*Zion's Herald.*

SAVAGES FIRST SEEING A WATCH.

One morning during Fenaw's at this island, some of the natives brought Mr. Mariner's watch, which they had procured from his chest, and with the looks of curiosity inquired what it was. He took it from them, wound it up, and put it to the ear of one of them and returned it. Every hand was now outstretched with eagerness to take hold of it—it was applied in turns to their ears—they were astonished at the noise it made—they listened again to it—turned it on every side, and exclaimed, "Moo ovi" (it is alive.)—They then pinched and bit it, as if expecting it would squeak out—they looked at each other with wonder, and laughed aloud, and snapped their fingers. One brought a sharp stone for Mr. Mariner to force it open with. He opened it in the proper way, and showed them the works. Several endeavoured to seize hold of it at once, but one ran off with it, and all the rest after him. *About an hour after, they returned* with the watch completely broken to pieces, and giving him the fragments, made signs for him to make it do as it did before. Upon his making them understand that they had killed it, and that it was impossible to bring it to life again, the man who considered it as his property, exclaiming mow mow (spoiled) and making a hissing noise expressive of disappointment, accused the rest of using violence: and they in their turn accused each other. Whilst they were in high dispute, another native approached, who had seen and learned the use of a watch on board a French ship. Understanding the cause of their dispute, he called them all cow vale (a pack of fools) and explained in the following manner, the use of the watch. Making a circle in the sand, with sundry marks about its circumference, and turning a stick about the centre of the circle to represent an index, he informed them that the use of it was to tell where the sun was—that when the sun was in the east, the watch would point to such a mark, and when the sun was highest it would point low—and when in the west, it would point there, and this he said the watch would do, although it was in the house, and could not see the sun; adding, that in the night time, it would tell what portion of the day's length it would be before the sun would rise again. It would be difficult to convey an adequate idea of their astonishment. One said it was an animal—another said it was a plant—but when he told them it was manufactured, they all exclaimed—Foon noor hoto! what an ingenius people.—*Mariner's account of the Tonga Islands.*

EFFICACY OF PRAYER.

Mr. Powel (a minister of the gospel, and author of the Concordance affixed to the Rev. T. Scott's Bible) being informed that an officer was come to apprehend him for preaching the gospel, quietly resigned himself into his hands, requesting only that he might be permitted to join with his wife and children in prayer, before he was dragged to prison. With this request the officer complied, and the family being together, the officer was so struck with the ardent and tender prayers of this suffering servant of God for his family, for the church, and for his persecutors in particular, that he declared he would rather die than have a hand in apprehending such a man. What a striking proof that the hearts of all men are in the hands of the Lord, and that even the wrath of man shall praise him.

THE WESTERN
Luminary.

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NOTICE.

It will be remembered that no subscriber to this paper is at liberty to discontinue his subscription, until all arrearages are paid up; and that persons wishing to discontinue, are to give notice before the expiration of the year for which they pay, or have paid. And that all letters must be post paid

HOPEWELL CHURCH.

The Sacrament of the Supper was administered in this Church on last Lord's day; at which time 37 communicants sat down at the table of their divine master for the first time, making 50 in all that havely lately professed faith in the Lord Jesus Christ.

For the Western Luminary.

Man is a being capable of high attainments, though it must be acknowledged that there are many and powerful obstructions to his obtaining what the wisest men consider the end of his being. This is so eminently true, that from the general character of the race in all ages, down to our times, but few are professedly aiming at any higher end, than the attainment of objects which are, in the acknowledgement of all, to perish in the using. If any remedy be ever found for this unreasonable course of things, it must be in training the tender mind to the knowledge of religious truths and habits of thinking and acting founded upon those principles. Hence it readily appears, that before this important era in the character of the human race can arrive, there must be a general agreement about the means of effectiog it, as well as the great end to be sought.

Men are so well acquainted with the course of natural things, that no one expects to gather grapes of thorns or figs of thistles; and yet, so unacquainted with the established course of things with relation to morals (or in other words *religion*, for morals not founded in the immutable will of God to maintain moral order, is no better than perfect licentiousness) that with little exception, they are not prepared to acknowledge the connexion that exists betwixt the end and the means.

It is surely not the knowledge of truths of any kind, that can restrain the appetites and passions, clothe with undisguised humility, and carry on a continual war with whatever is inimical to our best interests. The human faculties may be trained to the acquirement of much knowledge of certain kinds, which may give the possessor great ascendency over men in general, and yet spurn all moral restraints, render the possessor capable of being exceedingly mischievous, whilst it ministers not at all to the interests of truth and happiness. It has surely been a great defect in public and private seminaries for the instruction of youths of both sexes, that this subject has been so little regarded. *A* man's life is always as he believes. How important then, to sow the good seeds in proper season, and root out the noxious weeds, that our sons and daughters may grow up plants of renown, and bless the world with beams of Heavenly light, employing all their influence to promote the interests of the Redeemer's kingdom.

BENEVOLENT SOCIETIES.

For months past, there has been scarcely a single week in which the claims of some benevolent institution have not been presented to our readers. It may have been thought that solicitations for charity were too frequent, and too importunate, and that objects of this description were multiplying more rapidly than the means, or at least the disposition to meet them. And especially as the times were peculiarly oppressive trade languishing —crops scarce--prices dull, and every species of property sinking in value --there may have seemed to be a call for a more rigid economy than had ever been practised.

Perhaps we shall approximate very near the feelings of the most benevolent individuals of the community, when we imagine that there have been times when the thought of having a subscription paper presented to them was rather repulsive—and the notice of a charity sermon, or the plea for a charitable institution, as it met their eye in the public prints, produced not altogether the most pleasant emotions. Not that they are hostile to the cause —On the contrary, they love it. The repulsive, unpleasant feelings, of which we have spoken, orginate from another cause--the conflict between duty and avarice.

But few calculate how much they can give—the majority contrive to satisfy their consciences with bestowing a small portion--less than a tithe, or a tithe thithed, of their possessions, for the cause of benevolence. It is, indeed, the fewest number that have given the hundredth part of their earnings to charitable objects. There is, moreover, a habit in giving, as in every thing else; and he that has given liberally today is the very individual who will be apt to give liberally to morrow There is a pleasure in it too--For "it is more blessed to give than to receive." This maxim, however, though it orginate in the highest possible authority, is not the maxim of the world. The conduct of men evinces that they believe it more blessed to receive than to give--Else why have we to plead for these institutions which approve themselves to the judgment of men? Why are they suffered to want? It is not because there are not means. The needless expenditures of one week would fill the coffers of every benevolent institution in our country. And, the fact is those who give to these institutions from principle and from habit, are generally enabled to do it by saving, where others expend. There is a tax far beyond that of charity, and it is paid at theatres, and balls, and parties, and lotteries and the like, which if it could be diverted from the channel in which it flows, would, in more ways than one, prove a blessing to the community. It would be like Shakespeare's description of mercy, "twice blessed—in him that gives, and in him that receives it"

The multiplication of benevolent societies ought to be regarded as an evidence that the progress of light and knowledge is advancing, Among Heathen nations, there are no such institutions. Nor do they flourish where the life and the power of the Christian religion are not felt. It also affords a test of our faith When the claims of one and another institution are presented, they successively enlist the feelings, and the prayers, and the active exertions of the people of God. In such cases, the individual who engages in them, becomes the more animated Christian, acts the only consistent part, and becomes the better prepared for the solemn realities of death and judgment, and eternity.—*Charleston Observer.*

From the Juvenile Magazine.

THE SUNDAY SCHOOL IN WALES.

It has always given great delight to the writer of this article, to see the blessed fruits of Sunday School instruction, as they are sometimes exhibited in the lives of children, and in the reformation of communities In the island of Great Britain, which has been emphatically styled "*the land of Sunday Schools*," many striking instances have occured, calculated to cheer and to animate all who are engaged in this glorious cause. One of these instances was recently related to me, and it is of such an interesting nature, that I cannot withhold it from the readers of the Juvenile Magazine.

In a large town in Wales lived a gentleman of great wealth, who employed a carpenter from a distant place to build him a house. In this town there was rarely any preaching of the gospel, nor other religious privileges.—The carpenter was a Christian. In childhood he had been instructed in the Sabbath School, and in later years had been a teacher. Casting his eye over this community, his strong desire was to do them good. In imitation of the illustrious founder of Sunday Schools, he resolved to "TRY," looking to God for assistance. He set up a school on the Sabbath, invited the children to attend; and in a short time a large number collected together. Some men, whom he employed as labourers cheerfully gave their assistance. For three years the school was continued without any extraordinary appearances of usefulness. The children were in general attentive to their lessons; "they took fast hold of instruction," and during this time had committed to memory a good portion of the holy scriptures. That seed the Lord was pleased to water with his grace. After about three years, a revival commenced in the school, and THIRTY *of the children gave evidence of a change of heart*

Here might we stop and let our bosoms overflow with gratitude. But this is not the end. The carpenter was occupied upon his building ten years; during which time a church of FIFTY *members was formed, a majority of whom were from the Sunday School.*

This account was given to the writer by the carpenter himself, who now resides in this country. Since he left Wales he has learned that by the means of this Sunday School and church, FOUR *other churches have been formed in its immediate neighbourhood,* and that they now all enjoy the ordinances of the gospel.

The carpenter lately visited the school under my charge; of this school, his son, a lad of about fifteen years of age, has been a member, and here, we trust, *has been converted to God.* He has it in view to prepare for the sacred ministry.

Let us all be encouraged by these interesting facts. "Cast thy bread upon the waters, for thou shalt find it after many days." T.

From the Boston Recorder.

WONDERFUL DISCOVERY.

"*Unitarianism in Ohio.*—Extract of a letter to the publishers of the *Advocate*, dated Marietta, Ohio, Nov 22, 1827. "Twelve months since not a soul in this county would acknowledge themselves Unitarians out of my family—now I can count over 300 that attend church almost every Sabbath, who say openly they always were Unitarians but did not know it."!—*Unitarian Advocate for Jan.* 1828.

It is not the rapidity with which Unitarians make converts, that excites our wonder--though in the short space of "twelve months," "300" were gathered around their standard! But, behold these same 300 "*always were Unitarians but* DID NOT KNOW IT!!"—What does this mean! These persons could not have belonged to any of the sects of serious Christians. For if so, they would have "known" where they had stood. The inference, therefore, is, that they were men of the world.—The case, then, is this Unitarianism goes forth into the world and addresses itself to men and men say, "This is a religion which exactly meets our feelings. The self-denial and holiness of Orthodoxy we do not love. Its restraints and impositions we cannot bear. But here is a religion which does not cross our wishes--which does not disturb our quiet, but allows us to live on just as we are. We have, never, indeed made any pretensions to religion; but if this is religion, we find we have always possessed it. We have always been good Christians, but unfortunately have been ignorant of it till now, we "DID NOT KNOW IT."

Reader! is that religion which thus

accommodates itself to the feelings and wishes of the world, the true gospel of Christ! Was it the case when Christ and his apostles preached, that men said, "We have always been of this religion, but did not know it; or have always possessed this temper, but knew not that it was right?" And is it the design of the gospel now *simply to teach men that they are right, and to encourage them on in the course which they are naturally disposed to pursue*, leaving them as they "always were;" or is it the design TO CONVERT THEM, AND MAKE THEM RIGHT —rendering them different from what they "always were!" Let the Spirit of inspiration answer: "If any man be in Christ, he is a new creature. Be not conformed to this world; but be ye transformed by the renewing of your mind. Except a man be born again, he cannot see the kingdom of God" L.

From the New-York Observer.

FOREIGN NEWS.

Since our last, London dates have been received here to Feb. 24 h and Liverpool to the 25th.

THE BRITISH ARMY —On the 22 l the army and ordnance estimates were referred to a committee of Finance, in which Lord Palmerston's motion was agreed to, that 91,075 men be kept up as the land force of the country for the ensuing year, exclusive of that required for the service of the East Indian Company A diminution of 5,000 men has taken place from the reduction of the recruiting establishment, and his Lordship stated that in future the colonial troops would be included in the ordinary of the army.

TURKEY AND THE ASSOCIATED POWERS. —The aspect of things in the East is rather more warlike Says the London times of Feb 24th, "The Porte seems resolved to fulfil its destiny, and rush into war. A proclamation like that of March, 1820, has been issued by the Sultan, declaring Islamism in danger, and calling on all Musselmen to arms. The demons of bloodshed have not been invoked in vain; the horsetails have been loosed to the wind, and 100,000 Asiatics are stated to be in full march to Europe. The Pacha of Egypt, the most powerful feudator of the Sultan, has been summoned to give all his aid to the representative of the prophet. But Mehemet Ali will not be suffered to float his swarthy bands to Greece or Southern Turkey; if his Arabs mingle in the com but they must cross the desert, and march the whole extent of Syria and Asia Minor.

Constantinople is one vast camp; immense chains have been forged to protect the entrance to the Dardanelles—the whole naval strength of Turkey guards the Bosphorus, and warlike preparations resound on every side. Mahmoud has dared as yet no act of hostility; he seems resolved not to strike the first blow; but lists of proscription have issued, which include 1500 French, British and Russian subjects. The Charges d'Affaires of the Neutral Powers protested against this tyranny, but in vain, it is a question, however, whether the lives of the Europeans would be safe on the arrival of the Asiatic hordes Those ruffian bands in 1820 spread murder and pillage along their whole line of march —they massacred without mercy in Smyrna and Constantinople and it is therefore better that the subjects of the three Powers should be deported than remain at the risk of being butchered in cold blood. Russia is not insensible to these proceedings: Wittgenstein is concentrating his force, and the Polish army, the elite of the Russian troops, is in march to the Pruth.

Poland now forms the van of Russia; her national existence has been recognized; she has her own laws, her own language, and her territory free from the charge of other troops; she has obtained a great diminution of her imposts, and her revenue is applied to the improvement of her own soil, and the reparation of her sufferings; thus some slow atonement is made for the horrors of Prague—the massacres of Sowarrow, and the tyranny of Repnin. The Turk is the ancient enemy of Poland, and the Belhis will feel the lance of the Uhlars. —Turkey may remain passive on the Northern frontier, and try to overwhelm Greece: but will Russia look on in apathy? If Sultan Mahmond imagines that he can choose the field of combat, he will find himself mistaken. The Russians will mask the fortresses on the Danube, and march directly to the capital, and Mahmoud may have to fight for empire and existence under the walls of Constantinople. Nor will the Ottoman be suffered to make a slaughter-house of Greece, now that our troops are about to be withdrawn from Portugal. We should not be surprised if, with the consent of our Allies, a British force to the same amount was sent to clear the Morea of any remnant of the barbarians, and secure Attica and the Peleponnesus against attack. The policy of such an expedition must, however, be governed by circumstances."

CHINA.— The revolt in little Bucharia, which is subject to the Chinese Emperor, has been quelled, and the Imperial army recalled. Poverty increases among the lower orders, and the finances of the country are in a bad state.

INDIA.—An amount of 52,275 rupees (about $26,000) has been recently subscribed by the Native Inhabitants of Bombay, for the permanent support of instructors in the English langwage,& the arts, sciences and literature of Europe, under the Bombay Native Education Society,

BUENOS AYRES AND BRAZIL.—A late arrival at Baltimore from South America, brings intelligence that the Brazilian garrison of Santa Terisa, in the Banda Oriental, consisting of six hundred men, had, in consequence of the delay of the government in paying up their arrears and their repeated disappointment in not receiving re-enforcements from the army of Lecor, determined to abandon the Brazilian cause. The despatch does not, however, state, that they had joined the army of Buenos Ayres.

LETTER FROM ROME.

Extract of a letter from an American gentlemau in Europe, to one of the Editors of the N. Y. Observer.

ROME, Jan. 23, 1828.

The activity for the diffusion of Catholicism, seems to be by no means diminishing in this Capital of the Roman Church. Representatives from the Catholic branches of the Greek, Armenian and Syriac churches, and from most nations of the world, are continually retained at the College of the Propaganda,—that Institution so venerable for its centuries of age, if not for much real usefulness,—and more than 20 languages are said to be spoken within its walls. There, as a person familiar with it observed, one may learn how the Catholic world is governed.

The great annual resort of Englishmen to Rome has led to the establishment of English preaching in one of the Catholic Churches, in a style of fervor and modesty which is calculated to counteract the unfavorable impressions of surrounding superstitions. The object you will readily understand: and the *effects* on the unsettled can scarcely be doubted.

It is delightful, however, to see light shining in the midst of this darkness. Two evangelical clergymen, the British and Prussian Chaplains, declare weekly the truth as it is in its purity. The English congregation comprises several hundreds, and exhibits an appearance of devotion rarely seen in Protestant countries. At Naples also is a little church under the protection of the Prussian embassay, amounting to about 300. They are termed the community of French and German Protestants, and are favored with two excellent pastors, one of each nation, who preach alternately.

From a late London Journal.

MULTIPLICATION OF BIBLES.

The demand for the Scriptures is not diminishing, hardly even in our our own country. If, at the time when the Bible Society began its operations, it could have been foreseen what a prodigious number of copies would be diffused through the Nation within the ensuing twenty years, it would have been presumed that by this time the want and the demand would be nearly satisfied: but the contrary is the present state of the case. And this fact, while it shews that there was such a dreadful destitution of the Scriptures in the community as no one who entertained the worst surmises could imagine, proves also that a quite new sentiment has been excited—that a desire to possess the Holy Book has been created and extended to a wonderful degree. It is most gratifying to hear, that the vast number of copies issued by the Bible Society has been so far from sufficing to satisfy this desire, that the sale of Bibles in the book-selling trade has been increasing in a parallell and rival progress; so that, most happily, the purest Christian Charity has drawn Worldly Interest and Traffic itself into a holy alliance.—It appears the case has come to be, that it can no longer content each family, even in the humbler classes, to possess one Bible in their house; but that several of its members are desirous of having each his own, especially those of them who are leaving the paternal abode to try their separate allotment in life.

DEATH OF JERMAN BAKER.

We noticed the unhappy death of Jermon Baker, late Treasurer of Virginia, in last Saturday's paper. We have since been informed on good authority, that his pecuniary embarrassments were the occasion of the fatal act by which he terminated his state of trial, and rushed, uncalled, to the eternal world. The amount of his defalcation to the Treasury, is said to be about $25,095, for which sum, his securities, (more than 25 of them,) are amply sufficient to secure the Commonwealth against all loss.

The circumstances of his death, as detailed in the Enquirer, were as follows: —"On Thursday night, he manifested great unhappiness; but, after he had promised to retire in a few moments to bed, his family went to their rooms.—About 1 o'clock, Mrs. B being uneasy at his absence, sought him in a lower apartment, and having received his promise that he would soon retire to bed, returned to her room. Towards morning another member of his family was aroused by a noise below, and communicated her apprehensions to Mrs. B. who again went below, and found the parlor door locked. With the aid of a servant she obtained admission—and horrible to tell! she found her husband stretched upon the sopha, with a cord around his neck, drawn over his shoulders, and connected with his hands—and he struggling almost in the agonies of death. She cut the cord—despatched a servant for a physician—and no efforts were spared to save his life. In the mean time, he had recovered his senses, obstinately refused to be bled in his arm; though yielding to the pathetic intreaties of his family, he consented to take a dose of medicine from the hands of his daughter. Nature, however, was too much exhausted; and after taking a most affecting leave of his family, he breathed his last about 9 on Friday morning." RICHMOND VIS. & TEL.

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BIBLE FUND.

Persons who have subscribed to the fund for the purpose of supplying the whole state of Kentucky with Bibles, are informed that the first instalment on their subscriptions is now due; and they are requested to make payment to Mr LUTHER STEPHENS, Treasurer of the Board of Commissioners, Lexington.

From the New York Observer.

INTERESTING MEETING OF JEWS IN LONDON.

An extraordinary movement has recently taken place among the Jews of London, in consequence of an imperial Ukase, abridging the privileges of their brethren in Russia. It enacts that those Jews who have followed trades and handicrafts in the Provinces exclusively appointed for their residence, [Lithuania, &c!] shall no longer carry on those employments in the interior government of Russia; nor remain, even for commercial purposes, without express permission from the public authorities. Rabbins and other religious functionaries, are to be banished from the country, immediately on the discovery that they are such. The gentleman who conveyed a copy of this decree to London, saw respectable Jews and Jewesses, who had resided in Russian towns for sixteen and even twenty years, after soliciting in vain a respite of a few days, and for leave to depart by sea, compelled to break up their establishments suddenly, and hasten to the frontiers by the route prescribed.

On receipt of this information in the British Metropolis, a public meeting of Jews was convened (Oct 5th) at the London Tavern—E. Levy, Esq. in the chair—and, after several spirited addresses, resolutions were passed expressing the sympathy of the meeting for their afflicted brethren. It was also agreed that the Chairman should draft an Address to the Jews of England, to be submitted at an adjourned meeting on the 19th of the same month, at which time it was accordingly read and *unanimously adopted*. The following extracts, coming as they do from a people who are proverbially "stiff necked and gainsaying," cannot fail to be read with interest.

"Keenly do we feel that part of the said decree which, while it tolerates, under some marked restrictions, the settlement of a certain class of our brethren, excludes from the benefits of such toleration all their religious functionaries.

"If the dispersion of our nation, and the calamities we have endured, are the result of our departure from the laws of our Almighty King, what must be the condition of those who will be reduced to a state of ignorance and degeneracy unexampled in the history of our nation, when deprived of religious instruction?

"If we and our forefathers, blessed with the means of acquiring knowledge, have been too much estranged from our God, what will be the condition of those who are to come after us, if such persecutions should become general?—And, if one potentate can thus cruelly persecute our race, what is to prevent the imitation of his example, but our appeal to those feelings of compassion, and that sense of justice, which belongs to civilized man?

"What, but humble and contrite supplication to that great Being who hath succored our people in all ages, and who hath often turned the curses and oppressions of man into the means of making to himself a glorious name, as our preserver and deliverer?

"Calamitous and distressing as this particular persecution is, its force is greatly increased when considered in conjunction with other persecutions which have operated within these three years past to the injury of our afflicted brethren in different parts of civilized Europe; such as those in Lubec, Bavaria, Duchy of Altenburg, and that in contemplation at Darmstadt; the different oppressive edicts of the Pope; and lastly, the cruel and demoralizing laws which are even now operating in Frankfort.

"All these persecutions manifest a prevailing spirit which should alarm the Israelites of all countries and climes, and incline us to rouse our hitherto but too dormant feelings, and to search our ways: that so, by tracing effects to causes, we may attempt to find a remedy for the accumulated evils which have befallen and still surround us; that we may acknowledge the justice of our Creator, even the King of Israel, and own that these, as well as all other chastisements which have been heaped upon our devoted heads, are, as it respects the Almighty, merited by our sins and those of our forefathers, as denounced by our lawgiver and prophets.

"This meeting do, therefore, think it a solemn duty, which they owe to themselves, to their children, to the whole house of Israel, and their God, to call upon their brethren in Great Britain to assemble, in order to consult upon the best means of arousing the attention of the whole house of Israel to the cause of all its evils, to ascertain their extent, and to point out the most likely means of averting further persecutions, and uniting us once more as a family dear to one another, and beloved of the God of heaven and earth."

"The cause of all its evils." A momentous inquiry truly! What, if it should be found in their long and obstinate rejection of the Prince of Life? What, if in seeking to be united, they should become one in Christ Jesus? What if, as the result of the present movements in the East, the Turkish Empire should fall; and amid the jealousy of rival interests, Palestine be given to its rightful inheritors? What, if the fulfillment of this prophecy should be near at hand:—

"And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul: That then the Lord thy Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart and with all thy soul, that thou mayst live. *And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.*"

Persecuted Jews in Constantinople.—Our readers will doubtless remember the case of three Jews in Constantinople, who were imprisoned on the 1st of December, 1826, for no other reason than embracing the Christian Religion. After remaining in prison two or three months, one of the number returned to Judaism and was released. At the date of the last accounts, the other two, having endured the severest privations, reproaches and buffetings, for nearly a year, remained firm in the profession of their faith, and seemed resolved to persevere even unto death. At their baptism they received the names of John and John Baptist. In the month of March, 1827, Mr. Leeves, Church Missionary at Constantinople, wrote them a letter, desiring each of them, if they continued faithful to their Saviour, and were ready to endure all for his sake, as they had hitherto done, to send him a declaration to this effect, signed by their own hands. The most satisfactory answers were received, one of which is as follows.

"*Sir, and Father, Mr. Leeves.*—This comes from me your son John Baptist. I say to you from the bottom of my soul and of my heart, that I have known Jesus as my Messiah, and from henceforth, let what will come upon my head, I accept it all for the love of him; and I wish to know neither father, nor mother, nor wife, but I acknowledge Jesus Christ our Lord, and after him yourself. We pray day and night to Jesus Christ our Lord to be gracious to you, and to establish you, as well yourself, as all of that family, who have shewed to us the true light. Amen.

(Signed) "JOHN BAPTIST."

From the Christian Mirror.

FOREIGN MISSIONS.

In the Missionary Herald for March is a continuation of Mr. Bird's Journal, which is filled principally with details of the abuse and oppressions which are inflicted on such of the natives of Syria, as are connected with the mission family, and mission schools, or manifest the least disposition to doubt the correctness of their former religion, and favor that of protestants. No intelligence has been received from Mr. B. and his associates, since December; but long and interesting communications are daily expected.

Constantinople—From the communications of Mr Brewer, it appears that Peter, the apostate Jew, had *not* profited by his return to Judaism, but still remained in prison according to a Turkish usage, that those who enter prison together, must in like manner go out. The Jewish converts, whose liberation had been daily expected, (June 30.) were again thrown into chains, and had the time of their imprisonment extended three years longer. A Greek, who had shown himself friendly to them in the way of writing and translating their letters, shared their bonds.

Dr. Marpugo, an eminent Jewish physician who is frequently mentioned in Wolff's Journal, died suddenly in Egypt, probably by assassination. The pasha had taken offence at him, and insinuated a threat, that induced him to fear such a catastrophe, on which he left the country; but afterwards returned to Egypt on a request from the pasha, but did not long survive.

A *Jew*, who had accompained Mr. Wolff in his visit among the Jews in Constantinople, has suffered on this account. For no other reason he has *eaten* (to use his own expressive oriental language) 60 stripes of the bastinado.

From Mr. Brewer's account of his intercourse with Jewish families, it would seem that they are not without a tolerable share of comity towards Christians when not touched on the subject of religion.

Mr. Barker estimates the number of Jews in Salonica at 25 000 to 30,000. They are very industrious, and like the rest of the Jews in the Turkish Empire, their chief aim is to amass money. He sold many

books of the prophets and even of the New-Testament to them, and distributed a great many tracts, which resulted in exciting a spirit of inquiry.

Among the *encouraging indications* respecting the Jews, Mr. Brewer mentione—the approaching great changes in the condition of the Turkish empire—the increasing circulation of the New-Testament and tracts—and the fact that hundreds are already secretly convinced that Jesus is the Messiah.

Ceylon.—The mission church has been obliged to suspend Samuel Davis, a native member, from its privileges, for theft and falsehood.

Mr. Meigs represents the schools connected with the station which he occupies as continuing to flourish.—There are 12, comprising nearly 500 scholars, of whom 89 are girls. The establishment of schools for the female sex is considered by the heathen themselves as a great triumph over long established customs and prejudices. The *Gorham School*, which has always been one of the largest and best, contains 50 scholars. The *Barley Wood School*, patronised by Mrs. Hannah More, is for girls exclusively, as are also 2 others.

From the Boston Recorder.

MEMOIRS OF JOHN URQUHART.

Including Letters and Select Remains. By W. Orme.

The Columbian Star makes some selections from this work, taken probably from an English Magazine, and makes the following remarks:

"Whatever tends to exalt the missionary character, and to furnish just incentives to missionary achievement, should be often laid before the public. Among the instances of noble and enlightened ardour in the contemplation of such labours, we have met with none more affecting than that furnished in the case of the author of the following letters. He was a member of the University of St. Andrews, a pupil of Dr. Chalmers, & one of the most remarkable youths for high mental gifts and ardent piety, that has appeared since the days of Henry Kirk White and Thomas Spencer. His *Select Remains* have been recently published in England by the *Rev. William Orme*, in 2 vols. 12mo. These *remains of John Urquhart*, the name of the youth, we trust will soon be laid before the American public."

We are happy to say, that this wish of the Editor of the Star is already accomplished. The work has just come from the press, published by Crocker and Brewster of Boston and J. Leavitt of New-York, in two small volumes of 254 and 244 pages, with a likeness. The opinion of the Rev. Dr. Chalmers, a professor of the Institution to which Urquhart was attached, will be considered as important and decisive. He thus writes to Mr. Orme concerning his proposed biography.

"He is altogether worthy of the biographical notice which you propose. My first knowledge of him, was as a student, in which capacity he far outpeered all his fellows; and in a class of uncommon force, and brilliancy of talent, shone forth as a star of the first magnitude.

"I do not recollect the subjects of his various Essays; but the very first which he read in the hearing of myself, and of his fellow students, placed him at the head of the class in point of estimation: a station, which he supported throughout, and which was fully authenticated at the last, by the highest prize being assigned to him for those anonymous compositions, which are submitted to my own judgment, and among which, I decide the relative and respective merits, without any knowledge of their authors.

"For several months, I only recognized him as a person of fine taste, and lofty intellect; which, teeming forth as they did from one who had not yet terminated his boyhood, gave the indication, and the promise, of something quite superlative in future life. It was not till after I had, for a time, admired his capacities for science, that I knew him as the object of a far higher admiration, for his deep and devoted sacredness.

"It was in the second session of my acquaintance with him, that I devolved upon him the care of a Sabbath School, which I had formed. In the conduct of this little seminary, he displayed a tact, and a talent, which were quite admirable, that I felt myself far out-ran by him; in the power of kind and impressive communication; and in that faculty, by which he commanded the interest of the pupils, and could gain, at all times, the entire sympathy of their understanding. Indeed, all his endowments, whether of the head or of the heart, were in the best possible keeping. For example,—he was alike literary and mathematical, and combined the utmost beauty of composition, with the rigor and precision of the exact sciences. But his crowning excellence was his piety; that virtue, which matured him so early for heaven, and bore him in triumph from that earth on which he hath so briefly sojourned. This religious spirit gave a certain ethereal hue to all his college exhibitions. He had the amplitude of genuis, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a prominency to certain acquisitions, by which to overshadow, or to leave behind, the other acquisitions of his educational course. He was neither a mere geometer, nor a mere linguist, nor a mere metaphysician; he was all put together; alike distinguished by the fulness and the harmony of his powers.

"I leave to you, Sir, the narrative of his higher characteristics. I have spoken, and fully spoken, of the attainments of his Philosophy,—to you it belongs, to speak of the sublimer attainment of his faith.

"Had I needed ought to reconcile me to the transition which I have made, from the state of a Pastor, to that of a Professor, it would just be the successive presentation, year after year, of such students as John Urquhart; nor, in giving up the direct work of a Christian minister, can I regret the station to which Providence has translated me, at one of the fountain heads of the Christian ministry in our land."

SABBATH SCHOOLS.

Sabbath Schools the Seminaries for rearing Missionaries.

It is stated in one of the late English reports that *nineteen twentieths* of those who have gone as missionaries from that country to heathen lands, became *pious* in Sabbath Schools! "Behold how great a matter a little fire kindleth!" The grandests results in the moral world are effected by the simplest means. In the appropriate exercises of the Sabbath School, there is nothing imposing—no ostentatious display—nothing to attract the admiring gaze of the unreflecting multitude—by many they are unheeded; but the Directors and Teachers of these nurseries of intelligence and piety, though unseen by the world, are setting a power in motion—are exerting an influence which may be felt at the ends of the earth—a power which in the mysteries of providence may be destined to convey the waters of salvation to thousands who are perishing. Let the churches think of the fact noticed above—and think too of the moral condition of five hundred millions of sinners who will be in eternity when all of this generation are in their graves,—and then determine whether greater efforts shall be made to extend the blessings of Sabbath School instruction.—*Vis. & Tel.*

How to increase the number of scholars in Sabbath Schools.

In Andover, Mass. in the summer of 1826, there were 225 scholars belonging to the Sabbath Schools of that place. The teachers visited every family in town, and reported to the superintendant the name of every child of a suitable age to be received under their instruction.—In consequence of this visitation they had last summer *more than six hundred scholars!* In an other place about 3 weeks since, by a little special effort, more than two hundred scholars over fourteen years of age, organized in classes and chose their teachers. Friends of Sabbath Schools, are not these examples worthy of imitation? *ib.*

LETTER FROM LOTT CARY.

We have a letter before us from Mr. Cary, with which we were favored by a gentleman of this city—and we should, at an earler date, have given our readers the substance of its contents, but for the crowd of other things which have have filled the columns of this paper. This letter is dated Monrovia, Dec. 20, 1827. It announces the establishment of a school at Cape Mount.—It was opened on the 10th of Nov. with 37 scholars, and has the patronage of the King and principal head men. The school room was furnished and fitted up principally by the natives. Mr. C. says, "it seems as if the great flood gate is about to be opened in this part of Africa. The heathen in our vicinity are so very anxious for the means of light, that they will buy it, beg it, and sooner than miss of it, they will *steal* it." *ib.*

MISERIES AT CHURCH.

Mr. Editor,—I have seen an article under this title in some newspaper, and it brought very forcibly my own sufferings to remembrance.—As a partial relief I determined to send some of my miseries to you.

1. To see a set of men, old or young, (who go to church merely that they have a ride on the Sabbath,) place themselves out of doors, directly in front of the pulpit, that they may spend the whole time of service talking and laughing in sight of the preacher.—Query. What name will you give to this conduct?

2. Observing a number of young ladies sitting sideways on their seats, that they may conveniently look at their acquaintances behind them—and in the midst of the most serious addresses, turning to interchange smiles and significant looks with the young gentlemen.

3. Seeing unequivocal evidence that a sermon has been utterly lost, by the peoples' taking away all impression before they leave the church.

4. A gallery, where people have not either religion or *politeness* enough to make them sit still. This is a great misery. *ib.*

Believe nothing against another, but upon good authority; nor report what may hurt another, unless it be greater hurt to others to conceal it.

Poetry.

From the Christian Mirror.

HYMN

FOR THE MONTHLY CONCERT.

See! light divine begins to dawn
Where unblest darken'd nations lay,
And streaks of an unusual morn
Announce the bright Millennial day.

Where, erst, in shades of deepest gloom
Fell Superstition sway'd the night;
No beam celestial blest'd the tomb,
Nor mark'd the path to worlds of light;

There, pure religion's ray benign
Shall chase the mists of guilt and wo:
Revive the dead,—the dead in sin,
And render earth a heav'n below.

Yes! lisping infancy shall sing
The praises of Redeeming Love:
And age, in fall'ring accents, bring
Its tributes to the God above.

The wand'rer, long in error's maze,
Shall to his Father's house return;
The dumb shall speak Jehovah's praise,
And gladness visit those that mourn.

D. D. T.

From the Eclectic Recorder.

FAMILY WORSHIP.

A few weeks since I spent the night with my friend Edmund and his family. Edmund has named the name of Christ, and has many years been numbered with his people. He has a numerous family. Having spent the evening, as ten o'clock drew near, Edmund spoke unto his wife saying, "LET US PREPARE TO RETIRE," and so saying, walked into another room, brought out a Bible, seated himself in the midst of his children, and began to read. While reading a long chapter, his INDUSTRIOUS wife was employed arranging her work-basket, and putting things in order; the elder boy was busily employed with one shoe that needed lacing, or somewhat else; another was humming over his lesson; a beautiful little daughter was arranging her hair, and the younger son was seated on the carpet with his top, and sundry other things. Thus the time was spent, while Edmund was reading the word of God. I confess I heard but a small part of it, and I presume the members of the family heard less—however, Edmund concluded the chapter and closed the book, just at the time his good wife had arranged her basket, swept the carpet a little, &c. Edmund arose from his seat and said, "let us pray." We all knelt down—I say all, but judging from the confusion that followed, the children were playing "hide and seek," or something else, while his wife, by loud and repeated whispers, endeavoured to preserve order; but to no good purpose. At length the prayer was ended, but what he prayed for I know not, for it required all the powers of my mind and body to keep the chair on which I was leaning in its proper place—we then retired, as I could neither hear nor compose my mind on account of the noise.

O! ye who are parents, be instructed by this sad picture; O, my soul, take heed to thyself and to thy ways; who that trains up children in this manner, will be able to say at the judgment seat of Christ, "here am I and the children thou hast given me?" Is there not reason to fear that such a father will be a savor of "death unto death," rather than of "life unto life?"

Not many days after, I spent the evening with my particular friend Veritas, who is also numbered with the Lord's people, and has a family. I was present at the season of family worship; but how great and delightful the contrast! It does not appear to be the object of Veritas "to pray to be seen of men," nor merely because he has made a profession of religion and feels it to be his duty. At an early hour in the evening, Veritas said to J——, the elder son, "bring the bibles" J——, with eyes sparkling with joy, immediately procured the Bibles, and gave one to his father, one to M——, one to C——, and one he retained himself. The servants were called in, and all were soon seated in order. The elder son next to his father, and the two younger children, who could not read, beside their mother, on the opposite side of the room, reclining on her, and with expressions of interest and anxiety, looking alternately at her and their father. Without naming the chapter, Veritas said, have you all found the place? Yes sir, was the reply from the three boys. The younger son then commenced reading, and each read at the discretion of Veritas, who occasionally made a remark and replied to an inquiry of the elder son. Veritas concluded reading, and added a few appropriate remarks, during which time all eyes were fixed on him, and every countenance manifested feelings of intense interest and delight. We then knelt down, and for a moment all was silent as the grave. I thought I could adopt the language of Jacob, and say, how awful is this place, this is none other than the house of God." Veritas commenced his prayer with expressions of solemnity, and reverence, and holy fear; his prayer was not long, but appropriate and fervent. When we arose, I looked at the members of the family, and while I beheld, a tear stole down the cheek of one of the boys. After a few minutes spent in free conversation on the subject of religion, in which the children took a part, the younger children retired, and the remaining part of the evening was agreeably and I hope profitably spent. After taking leave of my friends, my reflections were delightful. It was, (thought I,) good to be there; it was a bethel; it was the gate of heaven. If there is true happiness on the earth, it is to be found in such a family. Often shall I look back to that hour with peculiar satisfaction, and while my spirit lingers around that consecrated altar, may it be my desire to follow Veritas as he follows Christ.

INFLUENCE OF RELIGION.

At the close of the late session of of the Supreme Court for Wilkes Co. Georgia, the Grand Jury informed his Hon. Judge Crawford, that nothing had transpired under its observation, on which to form a presentment, and was consequently dismissed without one line being left on record detrimental to the character of a virtuous and intelligent people. The "Washington News," speaks of this as a "glorious instance of the thrice blessed influence of that *regenerating spirit* that has fixed his abiding place among us." A revival of religion commenced in that place during the session of Synod in the fall of 1826,—and this is its fruit.—*Charleston Observer.*

From the Fittsfield Argus.

THE LAY PREACHER.

JAMES i. 26.—*If any man among you seemeth to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain*

In discoursing from the above text, I shall attempt to show,

1st. What *seeming* to be religious implies.

2nd. What is to bridle the tongue.

3rd. He that bridleth not his tongue, deceiveth his own heart: and that, however sanctified he may seem to be, his religion is vain.

4th. Suggest some reasons which induce men to seem of a religious character when destitute both of the power and spirit of religion.

5th. Enforce the importance of bridling the tongue.

1st. *Seeming* to be religious implies, that we hold out to the world that we are the friends of God; the followers of Christ, uniting in Church relation with his people, attending on the instituted ordinances of the Gospel, that we have renounced the love of the world; generally performing all the public duties incumbent upon Christians. But we observe that *seeming* to be religious, implies that we are not so in *reality*—it is only a *pretence*. This is sufficient to illustrate what is implied in seeming to be religious, I therefore pass to my next division.

2nd. What is it to bridle the tongue. And it seems unnecessary to dwell long on this part of the subject. To bridle the tongue is to keep ourselves under proper restraint, not only as to what we speak, but the manner of speaking. It is not merely to confine ourselves to speaking truth. For although speaking truth cannot be ranked in point of criminality with the one who utters it with wilful falsehood, yet we may speak nothing but strict truth and yet be as a fire brand to society—And we may venture to say that many persons who speak nothing but truth, are as mischievous to the peace of society as abandoned liars. The mere reporting what we hear one person say of another, is truth, yet perhaps that person ought not to have said it, and if it is equally criminal in us to repeat it, we may be much more criminal. For it may be the person who first made the declaration was in a passion, or spoke inconsiderately, and perhaps is sorry the next moment that he thus spoke. But however this may be, if it were wrong thus to speak it, it is equally wrong if not more so, for us to repeat it. "A froward man soweth strife; and a whisperer separates chief friends." Prov. xiv. 28. We are bold in saying that the evil to society from telling truth which ought not to be told is far greater than all the falsehood; for a liar is soon detected and disregarded: "A tale bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter," Prov. xi 13. "The words of a tale bearer are as wounds." xiv. 8. "He that goeth about as a tale bearer revealeth secrets." xx. 19.

3d. He that bridleth not his tongue deceiveth his own heart.

SOLOMON'S DESCRIPTION OF A FOOL.

1st. he will be meddling, Prov. ii. 3; 2dly, he is mischievous, Prov. x. 23; 3dly, afflictions will not humble him; 4thly, he is full of words, Ecc. x. 14; 5thly, he tells all his mind, Prov. xxix. 11; 6thly, prosperity destroys him Prov. i, 32; 7thly, he is slothful Ecc. iv. 5; 8thly, he trusteth in his own heart, Prov. xxviii, 26; and, 9thly, he holdeth it folly to depart from evil, Prov xiii. 19. If Solomon was correct, are not many who are reputed as wise among men, nevertheless great fools.

Let no day pass without reading a portion of the word of God. A single verse may be as the pebble out of the brook, with which David slew the giant, or as a guardian angel, to preserve you from many an evil spirit. "It is written," ——. "It is written again," said our Lord, when the tempter assailed him; and with this sword of the Spirit the adversary was overcome. Therefore search the scriptures, and forget not that their leading object is to testify of Christ, that you may believe on him, follow him, and be happy with him for ever.

EDUCATION.

THE subscriber where he now resides, within one mile of Walnut Hill, Fayette County, disigns to continue his instructions to a few young persons, principally females. His sessions for the year have been appointed to five months each, beginning with the months of May and November. The terms to those who may board in his family, will be, Forty dollars per session, paid quarterly in advance. JOHN TODD.

April 18th, 1828.

TRACT DEPOSITORY.

A GENERAL ASSORTMENT OF TRACTS from the American Tract Society, constantly on hand, and for sale at the New-York prices—ten pages for one cent. Application to be made to LUTHER STEPHENS, Agent.

A small assortment of SABBATH SCHOOL BOOKS, for sale at the same place. LEXINGTON, Ky.